

THE KANSAS CITY SUN

Published Weekly.
All communications should be addressed to The Kansas City Sun, 1803 East 18th Street, Bell Phone East 999.

Entered as second-class matter, August 12, 1908, at the postoffice at Kansas City, Mo., under the act of March 3, 1879.
Nelson C. Crews, Editor and Owner
Willa B. Glenn, General Manager

SUBSCRIPTION RATES:
One Year \$1.50
Six Months .75
Three Months .50

ADVERTISING RATE, 50 CENTS PER INCH.

CHURCH DIRECTORY.

Bethel A. M. E. Church, 24th and Florio.
St. Stephen's Baptist Church, 604 Charlotte St.
Christian Church, 19th and Tracy.
Centennial M. E. Church, 19th and Woodland.
Second Baptist Church, 10th and Charlotte.
Allen Chapel A. M. E. Church, 10th and Charlotte.
Kansas Ave. Baptist Church, 46th and Kansas.
Ebenezer A. M. E. Church, 17th and Tracy.
St. Augustine's P. E. Church, 11th and Troost.
Vine St. Baptist Church, 1235 Vine St.
Ward Chapel A. M. E. Church, 11th and Woodland.
Blue Valley Baptist Church, 1120 Crystal Avenue.
St. John's A. M. E. Church, 1743 Belleview.
Seventh Day Adventist, 23rd and Woodland.
St. Monica's Catholic, 17th and Lydia.
Morning Star Baptist Church, 2311 Vine.
Highland Avenue Baptist Church, 1111 Highland.
Centropolis A. M. E. Church, Centropolis, Mo.
St. James A. M. E. Church, 1523 Woodland Ave.
Third Baptist Church, Roundtop.
People's Mission, 20th and Genesee.
St. Paul's Baptist Church, 19th and Highland.
Friendship Baptist Church, 17th and Tracy Avenue.
Pilgrim Baptist Church, 614 Charlotte St.
Pleasant Green Baptist Church, Independence Avenue and Tracy.
Calvary Baptist Church, 19th and Ashway.
Bigelow A. M. E. Church, 5th and Lydia.
Progressive Baptist Church, 29th and Summit.
C. M. E. Church, 1817 Florio Ave.
St. James' Baptist Church, 4th and 34th St.
St. Luke's A. M. E. Church, 42nd and Prospect Place.
A. M. E. Church, 665 Grand Ave.
KANSAS CITY, KAN. CHURCHES.
First A. M. E. Church, 5th and Neb.
Pleasant Green Baptist Church, 1st and Scitlog.
Eighth St. Baptist Church, 8th and Oakland.
Metropolitan Baptist Church, 9th and Washington.
Bethel A. M. E. Church, Water and Steward Streets.
St. Paul A. M. E. Church, 21st and Ruby.
First Baptist Church, 5th and Neb.
King Solomon Baptist Church, 3rd and State.
Quindaro A. M. E. Church, Quindaro, Pleasant Valley Baptist Church, Rosedale, Kan.
A. M. E. Church, 9th and Oakland.
A. M. E. Church, 4th and Oakland.
Salter Mission, A. M. E. Church, South Park, Kan.
Protestant Episcopal, 3rd and Stewart.
Second Baptist Church, 54th and Ruby.
Westley Chapel M. E., 108 Shawnee.
St. Paul A. M. E. Church, 4000 Adams.
Bethel A. M. E. Church, Rosedale, Kan.
Mt. Zion Baptist Church, 4th and Virginia.
Ebenezer A. M. E. Church, Sanford and Tremont.

EDITORIALS.

Why are so many colored children late to school? Is this a racial defect? If it is, parents and teachers should unite to overcome the habit. Great troops of children are to be seen every day leisurely strolling into school long after the time for the opening session.

Dear Editor: Please publish this:

The announcement evil is again springing up at Allen Chapel. Last Sunday there was a large congregation including many visitors, and notices were read at both ends of the service by at least four different church officials. As a result the fine effect of the sermon was entirely dissipated in the maze of dull routine. That may be one of the reasons why so many members only attend once during the day.

A LOYAL MEMBER.

Naturally there would be some criticism upon the management of a big enterprise like the Y. M. C. A. That is expected and should be overlooked. But there appears to be some reason for objections among the members that the annual dues be increased to eight dollars. Most persons think that a fee of five dollars at most should be sufficient with the other revenue of the building to maintain it. If the expense of membership is made prohibitive it will simply limit the field of nerve and defeat the very ends for which the institution is established.

Prof. Jacobs takes Mr. Harris too seriously in his dignified reply to the traitorous interview published last week in the Post. Mr. Harris is not open to the conviction of argument. He is already convinced that he is wrong and he knows that he is merely sacrificing his race attachments for what he thinks is the smell of a mess of pottage.—A Teacher.

The Sun regrets to learn that Mr. and Mrs. Harvey Hicks, the efficient and successful manager and matron of the U. B. F. Home at Hannibal, Mo., have tendered their resignation, to take effect December 1. We believe that their going is a distinct loss not only to the home but to the entire U. B. F. fraternity, and we predict that it will be extremely difficult to find as competent, as painstaking and as loyal a successor as these good people have proved to be.

HIS IDEA OF MUSIC'S USE.

He was a lover of music who had just been to hear one of the great operas, and he was expatiating upon its beauties to an unresponsive friend, whom he observed to yawn. The music lover was hurt.

"Look here, John," he protested. "Don't you think music is of some practical benefit in life?"

"Oh, yes," said the unresponsive one. "Why, judging from the portraits I have seen of eminent musicians, especially pianists, I should say that music is great to keep the hair from falling out."—Kansas City Star.

Segregation the Crime of the Age

By CHAS. A. STARKS.

Segregation, as practiced against the Negro in this country, is a lie "and the father of it." All of its commitments proceeding from the same unholy source are lies. The present victims of segregation are the martyrs of today's civilization. The propagators of this line of procedure must be classed with the children of evil. The rights and privileges of American citizens regarding life and property are plain and honestly considered are simple enough for babes. It is only hate, jealousy and a spirit of proscription which has conjured up the obnoxious smoke around a reasonably fair government, seeking to mar its natural beauty and warp its spirit. At least hypothetically this government assures its citizens of these inalienable rights, namely, "life, liberty and the pursuit of happiness," and under this assurance every child of these United States is expected to live and breathe the free air of these happy shores, working out his salvation without any of his rights being taken away from him, especially so, on the account of "race, color or previous condition of servitude."

Now as the segregated we are denied the right to live or enjoy life. LIBERTY is taken away from us by



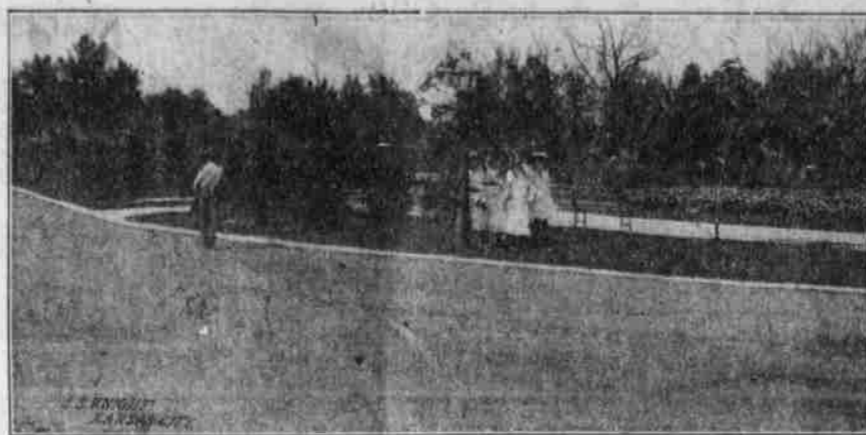
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unjust and proscriptive laws, and we are not allowed to PURSUE HAPPINESS when our rights and privileges are abridged so as to impose narrow limits on our social activities, yea, even unto the breathing places has the standard of segregation been set. Segregation is positively wrong. It can not be right. It is unchristian—unlawful and un-American. It is an unmitigated liar which seeks to deceive while it stings. If segregation is so plainly wrong, and is directed especially against the Negro, what should be the Negro's attitude toward it and those who advocate the same? Shall we sit supinely by and allow our sworn enemies to heap this evil upon us without protest or any effort to stop it? Or shall we fight this evil like men and intelligent people who have rights, hopes, aspirations, a love of liberty and a desire for improvement in living conditions? All true men must answer this last with a vigorous affirmative.

We must not assume a slothful and indifferent attitude regarding these most essential rights when the enemies of the race are sitting up at night scheming how to "politely" and "graciously" enslave us. The enemies of the race will never stop the fight on us voluntarily any more than England would have voluntarily given these United States their political independence. It is natural for the oppressor to go on from one crime to another. He has chosen evil and falsehood rather than truth, and these become dominant motives and ruling passions. He learns to love darkness rather than light. Nothing but the stern power of truth can stop this child of evil. Let us assert now the truth of our manhood and citizenship. Be men and fight for what rightfully belongs to us as men. When restrictive laws are enacted against us, test their constitutionality every day, and work as one man to defeat class legislation, and discriminatory measures aimed at our civil rights. Take that most tenable ground that we are real natural born Americans who mean to enjoy every right that the Constitution guarantees its citizens. We should be willing, certainly, to spend our own money in our own behalf when our right to live is questioned by segregation and other hateful acts. Personally, the writer would more willingly aid financially a movement calculated to gain these present human rights than sink any amount in doubtful channels which never bring results.

The N. A. A. C. P. Thankfully there is an organized body of national importance created especially to take up the cause of human uplift in this direction. It is called the National Association for the Advancement of Colored People. It numbers among its active workers some of the race's most able and severe men. Strange to say the movement was started by a few white individuals who caught up with that spirit of a new abolition for the Negro and are proving to be the Garissons, the Phillips and the Sumners of these modern times.

The organization, has not always been received with popular favor owing to its high standards which our own people do not always readily grasp; because of "different" education regarding the Negro's civil and political status. The organization comes with a nobler message of manhood and citizenship than we have been used to listening to and some have doubted its genuineness. Some have condemned it because Dr. DuBois is one of its faithful and able members. Considering this an insult to Dr. Washington, whom they con-



A SCENE ON ONE OF KANSAS CITY'S BEAUTIFUL BOULEVARDS.



ONE OF KANSAS CITY'S BUSIEST THOROUGHFARES ON SUBURBAN DAY.

sider the association makes its one object of attack, all of which is ridiculous. Others practice the "let it alone" policy on the ground that it stirs up needless strife and puts the races farther apart.

But it will soon be seen that this organization holds the sword of truth for the race problem, and comes to set every Negro at variance against superstitious ideas concerning himself and help him win his full stature as a man. Little as you may think this gospel is reaching out and converting the Negro to greater possibilities and more responsibilities. In this new attitude we are not asking so much for kindness as we are for social justice and industrial opportunity: things we must have if we are to give America the best there is in us.

Local Conditions.

Some have objected to the association on the ground that it makes us appear to want to "get away from the race." Such is not so. We must remember that convenient locality, rental charges, distance from work, sanitary conditions, street car service and many other things enter the plan of city life for the Negro beside merely being in the neighborhood of "white folks." We want the right to spread out or disperse as conditions may require. We may not always be inclined to do this, but the right should be ours. This is fundamental, anything less is slavery and has no part in God-given freedom. The Montreal outrages provoked by our peaceful and human efforts to live show too plainly the unwholeness of segregation. The triple attempt of the state legislature to Jim Crow the Negro on the transportation lines strongly indicate to what extent segregationists would ply their trade. A great field house, away from the bulk of the people, it was designed to benefit shows a polite way of insisting on doing a good thing in the wrong way. And the short order service of the municipal house in raking together an ordinance preventing a religious institution from locating here plainly argues that the fight will be carried to heaven. If so, then we will worry St. Peter with a delegation of black angels representing to him how some of the cherubim discriminate against the other. Then Peter (being touchy and with some fondness for using the sword) will become incensed and dismiss the "black host," thus making history repeat itself "in heaven as on earth."

Heartless.

"Bliggins is a dreadful man to argue with."
"Does he lose his temper?"
"No. He's so heartless that he laughs when the other fellow loses his temper."

A Drawback.

"My Alexander is such an unusually bright boy."
"Well, if you want to make friends for him, don't let anybody suspect he is a smart Aleck."

RESENTMENT.



Dinks—Hello, old man, I hear you have had some reverses—over your ears in debt, they tell me.
Winks—Yes; it might be worse. Suppose I had ears like yours?

The Result.

"Did Dinks raise anything on his efforts to borrow?"
"I rather think he raised a ruction."

Naturally.

"There goes a man of sterling worth."
"Who is he?"
"The silversmith we deal with."

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